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and we have not completed our use of his teaching until we, too, have accomplished this. In addition, we need: (1) an explicit differentiation of ethics and religion, and a disclosure of their intimate relation to one another; (2) the inclusion of the whole ethical teaching of the New Testament in a single treatment, for the ethical message of the Synoptic Gospels is a common one with that of Paul, James, Peter, and John; (3) the construction of the historical background of the primitive-Christian ethics, showing how it arose out of and was directed to the Jews and Gentiles of the Mediterranean world in the first century A.D.; (4) a location of New Testament ethics in the whole ethical development of the race, of the history of which it is a highly important chapter; and (5) a thorough discussion as to the contribution which New Testament ethics can make to modern ethics.

The two books here reviewed, and other good books which present the teaching of Jesus, are valuable precursors of this larger and more definitive treatment of the ethical element in the New Testament.

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### ASPECTS OF NEW TESTAMENT STUDY

Some special phases of New Testament study appear in recent publications by J. Weiss,<sup>1</sup> Bultmann,<sup>2</sup> Huck,<sup>3</sup> Souter,<sup>4</sup> and Milligan.<sup>5</sup> Weiss, in a rapid survey of the whole field, classifies the problems of New Testament science under the following headings: textual criticism, language and style, exegesis, introduction, research upon the life of Jesus, the New Testament and the history of religion. The results of

<sup>1</sup> *Die Aufgaben der neutestamentlichen Wissenschaft in der Gegenwart.* Von Johannes Weiss. Göttingen: Vandenhoeck und Ruprecht, 1908. 56 pages. M. 1.40.

<sup>2</sup> *Der Stil der Paulinischen Predigt und die kynisch-stoische Diatribe.* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments. 13. Heft.) Von Rud. Bultmann. Göttingen: Vandenhoeck und Ruprecht, 1910. 110 pages. M. 3.40.

<sup>3</sup> *Synopse der drei ersten Evangelien.* Von A. Huck. Vierte, durchgesehene und verbesserte Auflage. Tübingen: Mohr, 1910. xl+223 pages. M. 4.40; geb. M. 5.40.

<sup>4</sup> *Novum Testamentum Graece.* Textui a retractatoribus anglis adhibito brevem adnotationem criticam subjecit A. Souter. Oxford: Clarendon Press, 1910. xxiv+480 pages. 3s.

<sup>5</sup> *Selections from the Greek Papyri.* Edited with translations and notes. By George Milligan. Cambridge: University Press, 1910. xxxiv+152 pages. 5s.

recent inquiry are sketched very briefly, and phases of the subject calling for further investigation are indicated. The whole treatment is popular in character—it was given as a lecture before a ministers' union—yet it is suggestive throughout. To illustrate, attention is called to the likeness of Paul's style to the current popular philosophical dissertation, the so-called *diatribe*. A case of synthetic parallelism like that of Rom. 4:25:

ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν  
καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν,

is thought to have significance for interpretation since it shows that Paul not only regarded forgiveness of sins and justification as two expressions for the same thing, but he also placed together the death and resurrection of Christ as one great saving event. Similarly in I Cor. 10:16:

τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν—  
οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστίν;  
τὸν ἄρτον ὃν κλῶμεν—  
οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν;

he is not so much concerned to differentiate ideas about the blood and the bread as to emphasize the one thought of fellowship with the risen Lord.

Bultmann carries out this line of study in much greater detail, showing how extensively the style of the cynic-stoic discourse is illustrated in the Pauline letters. The common conversational form is seen in the recurrence of such expressions as τί οὖν ἐροῦμεν; ἀλλὰ λέγω, μὴ γένοιτο, and in short sentences with question and exhortation, e.g., I Cor. 7:18:

περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω·  
ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμένεσθω.

In fact, Paul's writings abound in examples of the numerous rhetorical devices in common use among the Greek orators of the time, hence we may infer that his public addresses were not unlike theirs in form. In view of this attention to rhetorical form, it may be necessary to interpret Paul's language a little less atomistically than has sometimes been the custom. Possibly first attention should be given to the literary picture rather than to the word-units out of which it is built. For example, I Cor. 9:19–22, printed to bring out the antithetic parallelism and the play on words, is perhaps less difficult to understand as a rhetori-

cal expression of Paul's mental attitude than has been commonly supposed on the basis of the more usual atomistic methods of interpretation:

ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμμαντὸν ἐδούλωσα,  
 ἵνα τοὺς πλείονας κερδήσω.  
 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος,  
 ἵνα Ἰουδαίους κερδήσω.  
 τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον—μὴ ὢν αὐτὸς ὑπὸ νόμον—  
 ἵνα τοὺς ὑπὸ νόμον κερδήσω.  
 τοῖς ἀνόμοις ὡς ἄνομος—μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος  
 Χριστοῦ—  
 ἵνα κερδάω τοὺς ἀνόμους.  
 ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής,  
 ἵνα τοὺς ἀσθενεῖς κερδήσω.  
 τοῖς πᾶσιν γέγονα πάντα,  
 ἵνα πάντως τινὰς σώσω.

It is one virtue of Bultmann's investigation that he avoids overworking the main idea; not everything in the Pauline epistles is brought under the categories of the *diatribe*. Paul is allowed to express himself according to his own individuality. His preaching is found to resemble that of the philosophers, yet he is first a Hebrew and a Christian; the mantle of the Greek orator hangs about his shoulders, yet he has no fondness for artistic drapery, and the lines of his foreign form are always discernible.

Huck's popular *Synopse*, in a fourth and much improved edition, presents the text of the Synoptic Gospels in an exceptionally convenient form for the student's use. Several errors in the textual apparatus of the third edition are corrected, and this material is given in greater fulness. Among other improvements, the *Prolegomena* has been largely rewritten. More care is taken with the alinement in order to set parallel phrases before the eye more distinctly. This feature, prominent in the second edition and later sacrificed for space considerations, might well have been given more attention. It is a convenience to have the "non-parallel" sections printed more frequently. While, for instance, the genealogical table of Matthew can scarcely be called a parallel to that of Luke, one likes to study them side by side. This need is met by printing Matthew in smaller type beside Luke; but why is not the Lucan section also given by the side of the Matthean? More care than formerly has been taken to arrange the material so that each gospel can be read consecutively if desired. This necessitates the reprinting of a

few more sections but it does not materially increase the bulk of the book—the new edition exceeds the old by only fifteen pages.

From the standpoint of textual criticism the *raison d'être* of Souter's book is not at first sight perfectly evident. The "revisers' text" can scarcely be regarded as superior to that of Westcott and Hort, hence the critical value of the present work must be sought in the *apparatus criticus*. The available sources of textual data are listed quite completely. Gregory's notation is adopted, and the corresponding signs used by von Soden are also given in the *sigla*. Yet the apparatus appended to the text is not always as full as one could wish, nor does it enable one to construct a critical text for himself. Sometimes the listed materials are fairly complete; at other times they need to be largely supplemented. As an example, on the page containing Mark 4:33 ff. the only variants noted are for Γερασσηῶν in 5:1. Yet Souter's text in 4:37 (ἀνέμου μεγάλη instead of μεγάλη ἀνέμου), or in 4:41 (ὑπακούουσιν instead of ὑπακούει), or in 5:10 (αὐτοὺς instead of αὐτά) is more than doubtful. In any tolerably complete apparatus we should expect to find the variants of such important manuscripts as A, N, and B recorded.

Milligan's *Selections* are of more general interest, yet indirectly they are a specific contribution to New Testament study. The book is elementary in character, its aim being "to bring within the reach of those who are interested in the recent discoveries of Greek papyri in Egypt certain typical documents from the principal collections." A brief general introduction is followed by selections—chiefly personal letters and business documents—in the main dating from the third century B.C. to the third century A.D. Each is accompanied by an explanatory preface, an English rendering, and footnotes in which the editor has taken pains to indicate the illustrative significance of this material for New Testament study, particularly on the lexical and grammatical side. Excellent indices are appended. The work is a very convenient handbook for those who may be approaching this field of study for the first time.

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A brochure entitled *Nazareth* by Viaud<sup>6</sup> will be rather disappointing to those who do not notice the full title: such a one might anticipate

<sup>6</sup> *Nazareth et ses deux églises de l'annonciation et de Saint Joseph*. D'après les fouilles récentes pratiquées sous la direction du R. P. Prosper Viaud, O.F.M., Missionnaire apostolique, ex-vicaire custodial, gardien du couvent de l'Annonciation. Paris: Picard, 1910. 200 pages. Fr. 6.

that a book by an old resident in Nazareth who had had some opportunities for making excavations might throw some light on the very sad hiatus which exists in the history of Nazareth in the gospels and that of *En-Nâsira* (the Nazareth of today); there is a very serious break in tradition and practically no help is afforded from archaeology. On this last the book before us gives us no new information. It is a careful study of the remains of two churches; the excavations made have not yet been completed and, partly for this reason, the conclusions arrived at must necessarily be viewed as only tentative.

The writer disarms criticism by his modest confession (p. vii)—“Je n’avais aucune connaissance sérieuse d’archéologie, mais je m’en sentais le goût. Je m’improvisai donc archéologie, et je me mis à l’œuvre,” and further he explains that his publication is not for the professed archeologist but for the pious pilgrim (p. viii)—“Je donne simplement des résultats obtenus. J’ai travaillé surtout pour les pèlerins, et j’écris pour eux.”

When we come to the ecclesiastical traditions it is rather disconcerting to find (p. 9) that his earliest authority for any church at all in Nazareth is Bishop Arculpus who visited the Holy Land no earlier than 690 A.D.

Almost all visitors to Nazareth, Catholic and Protestant alike, visit the Church of the Annunciation with its underground grottos, the Chapel of the Angels, that of the Annunciation, and of Joseph. Père Viaud has much of interest to say about all these. He clearly shows by his excavations, that the present chapel which runs S. to N., and dates only from 1750, occupies transversely the middle third of a larger “Basilica” which ran W. to E.: the entrance to the court before the present church was once the main entrance to the Basilica, while the three apses have been excavated in a garden to the east of the east wall of the present church. The plans by which these details are illustrated are excellent. The older church was 75 meters long by 30 meters wide. It contains remains of several periods, specially of the Crusades. The author admits that the results obtained are uncertain but he ventures a theory—it cannot be called more—that the original Basilica goes back to the fourth century.

In chap. vii Père Viaud describes the excavations of another ruined church which has recently become annexed (by the purchase of the intervening land) to the Convent of the Annunciation. This is the so-called “House” or “Worship of Joseph.” It has been destroyed almost to the ground level, but the three circular apses, to the east, and sufficient of the walls remain to show the original ground plan. A

grotto with steps was formed. Although the present walls are chiefly of the Crusader period, the author concludes, from indications in the general plan and trace of earlier remains, that there once stood here a Syrian church of the fifth or sixth century, similar to those described by M. de Vogue in *La Syrie centrale*. It is proposed to rebuild this church.

Two interesting appendices are added. Appendix I is on five ornamental capitals found in Nazareth. They are considered to belong to the twelfth century—between 1160 and 1180. The really excellent pictures of these capitals greatly elucidate the description. Appendix II is an account of a mosaic with a Hebrew inscription found at the ruined church of St. Annie at *Seffureyeh*, the ancient Sepphoris. A valuable communication from M. Clermont Ganneau upon the inscription concludes the volume.

The book is clearly written and, except for the practical absence of any binding, is excellently gotten up. The illustrations, of which there are nearly a hundred, are as good as can be desired.

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### ASPECTS OF PAULINE THOUGHT

A recent treatise of Dr. Alexander's<sup>1</sup> is a welcome contribution to the study of Pauline ethics. Paul's letters have often been studied as historical and theological documents, but the distinctively ethical side of his work had been neglected in literature. Alexander aims to correct this defect. He would not deny the strong theological, and sometimes polemical, coloring of the epistles, still he holds that no one can read them without feeling that the author was more interested in men than in thoughts and more concerned about character than creed. Edward Caird's remark is cited with approval: "It would be truer to say that the ethical principles of St. Paul begot the theological than that the theological begot the ethical."

This introduction leads us to expect a fresh and stimulating treatment based upon a study of the apostle in action; what we get, however, is an exposition of ethical precepts deduced from an interpretation of the Pauline theology. In its plan the work follows conventional lines. The first part treats of "Sources and Postulates." Paul's Hebrew ancestry, his acquaintance with stoicism, and his personality are found

<sup>1</sup> *The Ethics of St. Paul*. By Archibald B. D. Alexander. Glasgow: Maclehose; New York: Macmillan, 1910. xxiv+377 pages. \$2.